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WESTERN LUMINARY.

LEXINGTON, AUGUST 17, 1831.

For the Western Luminary.

ON SLAVERY---NO. 2.

TO THE CITIZENS OF KENTUCKY.

That Slavery is a curse upon the social community, is the next proposition to be considered.

Men are instinctively led to a social intercourse, and perhaps there is nothing which contributes more to our temporal happiness. The greater the equality of its members, the greater will be the mutual sympathies, and the mutual enjoyment of the social state, insomuch that the first great leading principle in our bill of rights, assumes, that "all free men when they form a social compact are equal." Yet one of the first consequences of the introduction of slavery, is an imaginary, but ill found distinction, between the owners who do not labor, and the citizens who do. This partial division into grades, tends to generate a false praise on the one hand, and envy on the other—which, beside lessening the bland and cheering influence of social intercourse on our happiness, lessens also the advantages which should result in the way of helps and assistances, from proximity of residence. The mind of the hard handed, honest farmer, who drives his own plough, and puts his own shoulder to the wheel, does not recognize the justice of the distinction. When he needs help, he is reluctant to ask it but from one who esteems him as an equal.—He knows that if he receives the reluctant, unskillful help of a slave, his own *more valuable labor must repay it to the master on some other occasion.*

In civilized life many occasions occur, which produce the necessity of the congregated and united force of the neighborhood. A sort of equality between the operatives is the necessary consequence of united exertions. To be placed, both himself and his sons, when he receives, and when he repays assistance, on a footing with that ignorance, vulgarity, and vice, which are the concomitants of slavery, is somewhat humiliating to the mind of an intelligent, industrious freeman. Whilst *he* will wade in the water, delve in the earth, or lift at the weight, to accomplish some important work for his wealthy neighbor, the latter, when called upon in turn, will not wet the sole of his foot, soil, or move his finger, but sends his man. This sort of intercourse, is unpropitious to the harmony which should exist, among men who are legally and constitutionally equals—practically, they are thrown into the condition of producers and consumers—and whilst its tendency is to nourish a corroding sense of injury in one, it tends still more to produce a bloated pride in the other.

The habit of seeing laborers in the most degraded condition in which human nature can be exhibited, is calculated to inspire in the minds of slave-holders, improper notions, both of the merit, of honest industry, and of the demerit of idleness. Their offspring learn to reverence what should be discountenanced, and to undervalue what should be reverenced. The child accustomed from earliest infancy to hear its parents command, and to see the slave obey, learns to exact obedience from its little playmates—never accustomed to toil, its nerves are comparatively unstrung. During the period of schooling, he finds himself inferior to his poorer schoolmates, in the sports, and athletic exercises, which require strength and agility: and he is too frequently outstripped by the same competitors in their scholastic exercises. That strength of body which is the effect of exercise, and moderate labor, brings with it the blessing of a stronger mind than the sons of ease possess. To this may be added the habit of application, which the sons of labor acquire. With those helps, the youths who have been raised to habits of industry, rarely fail to excel when their opportunities are equal. As the boys grow up to manhood, the desire of distinction actuates them both, a desire as natural as it is useful, when properly directed.—But unfortunate for young master, his, receives an improper direction, owing to the station he has occupied. The sons and daughters of leisure are compelled to seek similar society, by way of relief from the *ennui*, which would otherwise be the attendants of idleness. They thus acquire those superficial accomplishments, which make them pass with ease in company; and these are too apt to circumscribe their ambition.

The hardier sons of toil have been taught better to discriminate, between show, and utility. They have learned, that labor is the original source of all wealth, and that by its diligent and judicious application in some useful occupation, every lawful enjoyment is to be procured. This stimulates them in the acquirement of useful knowledge and in mastering the Sciences.

The *distinction* in society, which is the proper and legitimate ground of emulation in youth, consists in the capacity for active usefulnefs. That usefulness, is acquired by the improvement of those faculties of mind and body, which tend to enhance the blessings of society, and to meliorate the condition of man. The owners of slaves too often consider themselves exempt from the necessity of exerting their facilities for their own support—and their children partaking of the same ease, adopt the same sentiment, and hence great numbers of them fail in those acquirements and habits, fitting them for personal usefulness, to the great prejudice of society. How often have we witnessed the fact, of young men on whose education much had been spent, being furnished and fitted out for making their entry on the stage of life, having wandered or loitered for a year or two, and spent the means with which they had been furnished, returning pennyless and destitute, to be a burden to their parents.

Another evil flowing from slavery is too prominent to be omitted. It is the ten thousand jars, misunderstandings and quarrels, that arise in society, from the unavoidable intercourse between slaves and the free. They are of necessity the carriers of our produce to market, of articles to and from the shops, and of messages and answers between neighbours. In many instances these agencies are the basis of contracts and pecuniary responsibilities, not to mention their observations and their tales, in relation to matters, in which our sensibilities are deeply interested. Their ignorance, their want of interest, and their destitution of moral rectitude—all, the consequence of their degraded condition, exposes all those between whom their agency is employed, to error and misrepresentation, often the foundation of irreparable breaches between families and friends.

The facilities for the indulgence of illicit passion arising in a great measure from the total dependance, and consequent subservience of slaves, is a most lamentable, because a most corrupting evil in society. The intelligent and observing mind will readily recur to numerous instances under this head, which not only casts a shade upon society, but is deeply afflictive to many of its members.

Slaves, notwithstanding their degraded condition are endowed with all the passions that belong to human nature. These may be stifled, and in some measure subdued, but they cannot be eradicated. There are thousands of ways in which the passions of man, excite him to resentment and revenge, against those whom he conceives have done him injury. What melancholy, and shocking catastrophies have we not witnessed, on the one hand, by the uncontrolled passions of cruel owners, in the infliction of punishments producing immediate, or tending to lingering deaths—and on the other, by secret revenge, by poison, by burning, and even by personal conflict of slaves with their masters and mistresses. And who will venture to assert that these are unprovoked. But however great the provocation or the injury received, the slave cannot hope for protection from the laws—he has no redress. There is no alternative for him, but submission, escape, or secret revenge. In the slave as in the master, their common author has implanted the same feelings and the same passions. Is it strange then, that the same nature which often urges a master to risk his life to be revenged for even an insulting look or word, from an equal, should stimulate an unprotected slave to avenge himself for the most cruel injuries often repeated.

Far be it from me to justify even open revenge, much less, that which is secret. My object is to present to view, the evils of slavery, in their true, their real characters—one of which springs from the natural workings of the human passions. I wish to produce in my fellow citizens, the convictions so strongly impressed on my own mind, that slavery is a *cancer* on the social body, which like that on the natural, is not to be cured by palliatives and emollients. It is only to be eradicated by a remedy which completely extirpates its very seeds. S.

SLAVE TO A TEMPERANCE SOCIETY.

A young man, son of a wealthy farmer, married, and commenced the career of life for himself, under very auspicious circumstances. He was industrious and prosperous; and his affectionate wife blessed him with several fine children; but unfortunately for him, a man came into the neighborhood and opened a tavern. The farmer from the power of social feelings at first, and then from habit, and finally from appetite, visited the tavern more and more frequently, till by imperceptible degrees, he became intemperate; and consequently his property began to waste away, and in a few years he was a bankrupt and a miserable sot, and his wife and children were destitute. For several years he continued in this degraded condition, hanging about the tavern which had been the cause of his ruin, and performing the most menial offices for the sake of the liquor which he got. At length the news of the Temperance movements reached the place, and the tavern keeper, of course, began to rail about them. The unfortunate farmer suffered the tavern keeper to think for him, and he too raised his voice against Temperance Societies. But by-and-by a movement was made in the place where the tavern was, and a Temperance Society was formed. This caused the unhappy farmer to reflect, and he began to think for himself, and very soon abandoned totally the use of all intoxicating liquors, and became a sober man, and went and desired to become a member of the Temperance Society. The Society, however, declined receiving him, and advised him to prove himself first, and see whether he could sustain his resolution. This he did so perfectly for several months, that the Society, on a second application, received him.—Not long after this, two men came into the place to transact some business with him, and sent for him to come to the tavern.—After the business was completed, they called for some liquor, and asked him to drink with them. He politely declined. They urged, but he refused.

The tavern keeper, who stood looking on, now interrupted them with a most taunting and bitter reproach upon the farmer.—"He dares not drink! He is not his own man! He is a slave to the Temperance Society! He is not capable of thinking and acting for himself, and so he has sunk into the base condition of a slave, and has got masters to take care of him and keep him from drinking." The unhappy man felt the reproach keenly, but it neither kindled his wrath nor shook his resolution. With the tears of tender emotion moistening his eyes, he turned and fixed a steadfast look upon the tavern keeper, and with a gentle, but decided tone, thus replied to him—"Sir, if I am now a slave to the Temperance Society, remember that I was for many long years a slave to you; and you was a cruel master to me! You kept me in bitter bondage—in most ignominious vassalage! You found me in prosperous circumstances, surrounded by competence, and all the tender charities of a domestic life—a happy husband and father, and a contented man. But you robbed me of my possessions and respectability and peace; you blighted all my domestic endearments, and brought poverty and disgrace and wretchedness upon my family; and the property which should have sustained my wife, and fed and clothed and educated my children, you took away from me for the poisonous means with which you enslaved me. Indeed, you was a cruel master! But, sir, I am your slave no longer! I am certain the Temperance Society cannot hold me in severer bondage than you did; and therefore, if I must be a slave, I will be a slave to the Temperance Society." I need not tell you that the tavern keeper had no reply to make to this. The farmer soon recovered his respectability in society, gathered his family around him again, and by industry and frugality was able to support them comfortably; and peace returned to that family where adversity and suffering long had reigned.—*Genius of Temperance.*

THOUGHTS ON PREACHING.

If we mistake not, there is a disposition extensively prevalent, to bring up or bring down, the preaching of every body to one particular standard; and that standard is the one which each individual happens to have framed for himself. There is no doubt, that some modes of preaching are better on the whole than others; but provided only that the pure gospel be exhibited, we do not think there is any great cause either for complaint or alarm, if each preacher adopts the particular mode of exhibiting truth which happens to suit him best—and in all ordinary cases a person will succeed best in his own way, the way that is most natural to him. And it is manifest that God has had some purpose in respect to this matter, and a wise purpose too;—and that he demands our co-operation for its accomplishment. He has given to mankind a great variety of intellectual and moral constitution; and while some minds may be successfully approached in one way, others, if we come at them at all, must be approached in a very different manner. Now in the distribution of gifts among ministers, there is a variety, corresponding to the diversity of native character, to be found among those whom they are called upon to address. When, therefore, we hear a preacher, whose mode of exhibiting truth does not precisely accord with our own taste, if his argument is a little more refined, or his language a little more figurative, than we should ourselves have chosen, while we endeavor to turn it to as good account as we can, as it respects our own edification, we take the comfort of thinking, that there are other minds of a different texture from our own, into which it will enter with more light and power.

And here, as it seems to us is a reason why every preacher should consider it a point of duty to find out if he can, (for that is not always an easy matter,) what his own manner is, and study to perfect himself in that, rather than attempt to borrow one which was never designed for him. If God had intended, that a preacher should have any other manner than that which naturally belongs to him, no doubt it would have been among his original endowments—hence it is manifest that in endeavoring to assume any other, he is acting contrary to the design of Providence. We of course would not carry this doctrine so far as to discourge attempts to remedy natural imperfections; we only mean that each individual may be expected to do most and best, when his faculties operate in the most easy way, and when he acts in consistency not only with the several but the particular laws of his intellectual and moral constitution. In our own country, we have had several distinguished pulpit orators—and we sincerely regret, that there are so many copies, or we should speak more accurately to say, caricatures of them, scattered through the land. If we were permitted to speak one and only one sentence in the ear of every theological student in this country, on the subject both of writing and speaking, it should be, "Cast away all models, and yield yourself up to the simple dictates of nature."

But it may be asked whether no advantage is to be derived by the student of theology, from hearing fine specimens of pulpit eloquence? We answer, very great advantage, provided they are not adopted as models, and suffered to give an artificial direction to the operation of one's own faculties. Probably the whole benefit may be derived from them, by attending to them without any thought of imitation, and getting ones mind so far imbued with the spirit by which the effort was prompted, as is necessary to form a proper estimate of it.—There is in every person a natural love of proportion and symmetry. Every one loves to see things in keeping; and if they are not so, it is easy for any person to see, that there is something wrong, though it may not always be easy to discover where the fault lies. The moment a preacher assumes another man's peculiarities, there is a feeling on the part of his hearers, in many instances perhaps scarcely noticed by themselves, that there is something discordant, something out of proportion; and where the imitator happens to be a man of small powers, and attempts to incorporate into his manner the peculiarities of a giant to every person of common sense, he actually appears small in the same proportion that he attempts to appear great.—*Ch. Spectator.*

SPEECH OF JAS. MONTGOMERY, ESQ.

At the late Anniversary of the London Missionary Society

It is the peculiar glory of this missionary society that it consists of christians of different denominations, all the servants of one Lord, all the disciples of one Master, but here uniting in the fellowship of the gospel to enjoy its blessings in their own heart, and to assist in the dissemination of the knowledge of those blessings among those who are destitute of them. Each of us, though in personal union with our own particular churches, may yet belong to the London Missionary Society. This is my own case. I love my own church, I love my own people, I love my own missionary society; and I ought to do so: if I said otherwise you would cease to respect me; you would not believe me if I said I loved you with the love I bear to those of my own household. I have also the happiness and privilege to be a member of the Church Missionary Society—of the Wesleyan Missionary Society—and I have occasionally contributed to other societies; though in all these I consider myself merely an auxiliary. But *here*, although a Moravian, I am as distinctly an integral part of this society as if I were by profession an Independent.

I trust that I am not a superstitious observer of times and seasons; but I beg to remind this large assembly that, throughout the greater part of Christendom, this day is celebrated to commemorate the ascension of our Redeemer. On this day eighteen hundred and thirty-one years ago, or something less (according to vulgar computation,) the first missionary meeting was held; and He who presided there is the Master of our assembly.—We have felt his presence among us already this morning. For a moment let us forget this time, this place, this company, and be in spirit where Jesus led his disciples before he departed from them.—This day then, above every other in the year, is most peculiarly suitable for celebrating a missionary anniversary. On the occasion to which I have referred, before our Saviour departed from his disciples, he gave them the following precept, "Go ye into all the world, and preach the gospel to every creature; and lo, I am with you always, even unto the end of the world. Heaven and earth shall pass away: but my word shall not pass away," said our Saviour on a former occasion. He did not utter his commands as commands of contingent obedience, but he commanded that which should be done, whether those to whom they were first addressed did it or not; and assuredly He who is "the same yesterday, to-day, and forever," still addresses the command to his church, and expects that it should be obeyed, till his kingdom is established and his name is preached throughout all nations, and every knee bows, and every tongue confesses, to Him. What he spoke eighteen hundred years ago he speaks at this moment. Let us listen in faith, and we shall hear the still small voice of his Spirit, by which he speaks to the churches, saying, "Go ye into all the world and preach the gospel unto every creature." Then, personally, or by proxy, but continually, by our living example and our influence, let us obey the command of our ascended Saviour, and in his strength may we go forth and act.

This day, to me, also, is one of peculiar and deeply affecting interest. It is this day one hundred and nine years, since the foundation-stone was laid of the first church of the missionary society to which I more immediately belong, in the woods of Lusatia. A few fugitives for conscience sake from Moravia and Bohemia found refuge in the midst of a forest. One of their good men who struck the first stroke with the axe into the first tree that was cut down, which was felled towards the building, used these words: "The sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." Within seven years after, these poor people had built a church, had erected for themselves small habitations, and laid out a burying-place in which the dust of those who died at home should wait for the glorious resurrection: that very church soon after sent forth two missionaries who went to preach the gospel, in the manner in which it is now preached throughout the world by christians of the different evangelical denominations.

In your financial account, sir, I was much struck with several particulars. You told us of a deficiency of £2,000 in your annual revenue. It must be a noble income in the gross that could report such a deficiency, and I congratulate you upon it. You told us that your receipts amounted to between £40,000 and £50,000. A few days ago, I attended the Wesleyan Missionary meeting, the annual receipts of which were upwards of £50,000. The Church Missionary Society held its meeting here, and their income was nearly £50,000. The Bible Society, which is a missionary society in the most emphatical sense of the word, reported an income of nearly £100,000. Now, it is nearly a hundred years ago since the first missionary fund, among the people to whom I have just referred, was formed; and what think you was the amount? You could not guess if you were to try till to-morrow.—When the first two persons offered their services to go to the West Indies, from the church I have mentioned, their patron went with them through the forest; and when they had come to its verge, after he had comforted their minds, he knelt down with them, and commended them to God and to the Spirit of his grace. When they rose, he said, "Brethren, how much money have you?" They opened their purses and showed three dollars; 13s. 6d. if they were Spanish, or if they were German only 10s. 6d. He gave them two ducats—18s.—more; so that, with about 30s., these men went forth to preach the gospel. Such was, then, the amount of the missionary fund of these good people. This year, within this hall, funds of a similar kind, amounting to between £200,000 and £300,000, have been already reported.—But your money will bring compound interest. The 30s. thus lent to the Lord, and vested in his service at St. Thomas's, has been so accumulated by providential circumstances, that, at this very time, the missionary station there, not only supports its own expenses, but there have been times when it has transmitted as much as £300 surplus funds. Can I wish any thing better for your Society than that you may go and do likewise? In the same spirit of simplicity, faith, and patience, go, and the Lord will make you do, not only likewise, but will multiply and bless you and make you a thousand-fold more than what you now are. I had made a few *memoranda* on the subject on which Mr. Ellis has spoken, but I shall wave them; and will now sit down and gladly avail myself of the privilege of enjoying half an hour of the high happiness that this cause will afford,—sitting, as it were, at the gate of heaven, and at the feet of Jesus.

"Sir," replied the shepherd, "I look upon it that I do not depend on circumstances, but on the great and good God who directs them. This it is that makes me happy, happy at heart." The Abbe said, "Very few have your firmness of mind." "Sir," returned the poor man, "you should rather say, few seek their strength from God." Then steadily fixing his eyes on M. de Rance, he added, "Sir, it is not firmness of mind. I know misfortune as well as others; and I know too that where affliction comes close, no firmness of mind only can or will carry a man through. However strong a man be, affliction may be yet stronger, unless his strength be in the strength of God. Again, sir, it is not firmness of mind; but it is a firm and heartfelt conviction founded on Scripture, and experience of God's mercy in Christ. It is faith, and that faith itself is the gift of God."—*Tour to Atlet.*

THE CHOCTAWS.

From our Correspondent at Andover.

I have just now been listening to some statements of Rev. Mr. Wright, of the Choctaw Mission, respecting the state of the people of that tribe before the arrival of missionaries among them; the change produced by the gospel, and their present state and prospects. The tribe now consists of 20,000 souls. The mission of the American Board was commenced about 13 years ago. The Indians seemed then to be sunk in the deepest degradation. They had no idea of any superior being to whom they were accountable, and no name for a deity more appropriate than "great witch." They had a tradition that their ancestors were created by a man who, when the earth was in a chaotic state, came down from above, and formed a hill which is situated in the central part of their territory, and which bears evident marks of artificial formation, and there created, or formed from the earth, their forefathers. He then went away, and they never saw or heard of him afterwards. They supposed that they should in a future state, enjoy a sensual paradise, those excepted, who had been guilty of some flagrant wickedness. Their dwellings were rudely constructed of poles, by fixing the lower ends in the ground, and uniting them at the top; the crevices between them being filled up with clay or mud. They had no chimneys, and no opening of any kind, except a small door. They were filthy in their persons, being often covered, especially in winter, with soot, and wore no clothing except a single piece of cloth about the waist: that of the females being large enough to extend nearly from the arms to the knees. They sometimes, however, had an additional cloth, or skin, thrown over the shoulders.

When the gospel was first made known to them, they said it was good for the white men; but as for them, it was enough if they could go where their fathers had gone. So obstinately fixed in this opinion did they appear, that it was generally supposed by missionaries and others, that there was no hope of the conversion of the adult Choctaws. The efforts of the missionaries were therefore directed to the establishment of schools and the instruction of the young.

About three years ago a great change was effected, not by men, but evidently by the Spirit of God, in the state of feeling among the Choctaws. Deep anxiety for the salvation of the soul, and lively interest in the glad tidings of the gospel, took the place of their former indifference. Those who could not before be persuaded to hear the preaching of the missionaries now appointed meetings of their own accord, and then sent to the missionaries to come and attend them. These meetings were deeply interesting, and solemn as the subject which occupied the minds of those who attended. The willingness and ability of Christ to save all who would come to him, and the duty of *immediately* accepting the offers of the gospel, were the topics most dwelt upon. One of the first converts was a chief, who is distinguished for eloquence, and since his conversion, eminently useful. The number of Choctaws belonging to the mission churches is about 340. They generally honor the gospel by walking worthy of their profession. A majority of the nation are now Christians nominally, i. e. they believe in the truth of Christianity. Six or eight hundred are now able to read, and most of them to write, their native language. It was noticeable that those who became anxious for the salvation of their souls, generally began to learn to read immediately. After the revival of religion commenced, the nation advanced rapidly in all the improvements of civilized life. The decent and comfortable house took the place of their miserable wigwams. The strip of cloth about the waist was exchanged for the full and decent dress of the whites. Neatness succeeded to filthiness, and industry, to indolence. Labor was no longer regarded as degrading, and fit only for females, who had been compelled to perform all the drudgery. In a word, they were rapidly advancing from their former state of degradation, misery and wickedness, towards the enjoyment of all the blessings of civilized and Christian society.

But suddenly a cloud, dark and portentous, shrouded the nation in gloom. A council was called to meet the agents of the U. S. and hear proposals for the purchase of their country, and their removal beyond the Mississippi. Five or six thousand warriors assembled, and listened to the proposals of the agents. By an overwhelming majority, they refused to cede the land of their fathers' sepulchres. Supposing the business settled, most of them returned to their homes, happy in the prospect of still dwelling in the land that gave them birth, and soon enjoying the blessings of civilization and Christianity. After their departure, the agents of the United States, of this great and noble minded nation, by telling them that if they did not cede their lands and remove, the U. S. would withdraw their protection and leave them to the disposal of the state of Mississippi.—by promises and threats—induced the 1000 who remained upon the council ground to acceed to their proposals. By such means, whether just or unjust let him that reads them judge, did the agents of our government succeed in persuading 1000 Choctaws to deprive the remaining 19,000 of the land of their ancestors, their comfortable dwellings, and cultivated fields. All is now confusion and anarchy. Many faces gather blackness. Many give themselves up to intoxication and vice. But still there is hope of better days. The missionaries, who had seen the seed, which had been sown with much toil and suffering, begining to spring up and bring forth fruit abundantly, will not forsake the unhappy Indian. Some of them will go with their churches, schools, and friends, beyond the Mississippi, and endeavor to perfect there the work which has been so unfortunately, not to say wickedly, interrupted. The Indian churches plead with them, not to forsake their spiritual children. "Will a mother forsake her needy child?" say they. They ask too that their white brethren may remember them in their prayers. Mr. W. has with him several letters written in a plain and legible hand, by chiefs and others, expressing their most lively gratitude to them and those by whom they were supported, for their past labors, requesting their continuance, and asking for the prayers of the churches in their behalf. Could the readers of the Chronicle hear them, they could not refuse to comply with their request.—*Vt. Chron.*

As further illustrations of the state affairs among the Choctaws, we subjoin the following from the Missionary Herald for June.

"That you may have a clear view of the trials and temptations to which the Christian Indians are exposed, I will relate one circumstance. A man in this neighborhood, who is very deaf, gave evidence of piety, and was received into the church. His example as to industry and Christian deportment was worthy of imitation; and his unblemished character no doubt rendered him a more desirable prey for the enemy. At length he was besieged by them and every art and stratagem was made use of, till he finally parleyed with the tempter and drank a little. Their prey was taken. He finally drank till he became completely intoxicated. After he became sober, his wife, who appears to be truly pious, told him that they had professedly set out together in the road to Heaven; that they had walked together for a while; but that he had now turned out in the road to hell. She told him further, that if he would continue to go on in that way, he must go alone, and they could walk together no more; for she could never leave the bright path she had found. She then fell upon her knees and prayed in the most melting, fervent manner for the soul of her poor husband. This touching his heart, he melted also, confessed his sin, and resolved never more to taste the accursed thing. After this he was again attacked by the enemy. He was requested to drink, but refused. It was urged, that he had drank once and might as well drink again. He still refused. Finally, every thing was said that could be, to influence him to drink, but he stood firm. Having failed in all this, they seized him and held him fast, and turned whiskey into his mouth, but as often as this was repeated, he was enabled to eject it without swallowing a drop. Finding all their efforts fail, one says, "This man has done nothing amiss, and he now takes all this ill-treatment patiently, and we do wrong to use him so: if he has a mind to be a Christian, let him be a Christian." Many circumstances of a similar character might be mentioned.

GEORGIA AND THE MISSIONARIES.

To the Editor of the Cherokee Phoenix.

Jail at Camp Gilmer, July 11, 1831.

Dear Sir,—Transactions of a public nature may be publicly stated. If you esteem the facts contained in this communication as worthy of publication, it is at your disposal.

You already know that I was arrested last Thursday evening by a small detachment of the Georgia Guard, under command of Sergeant Brooks. He inquired the state of my family, and when informed that Mrs. Worcester was still confined to her bed, expressed regret that Col. Nelson was not present, to whom, he said, he was under orders to bring me, at Mr. Hick's, ten miles distant. When I solicited the privilege of remaining with my family till morning, he complied, leaving two men to guard me. Through their kindness I was exempted from a close watch during the night, as I slept in my own room below, and my guard in another above stairs.

In the morning we joined Mr. Brooks at Mr. Tarvin's, and rode to Mr. Hick's, where Col. Nelson, with others of the guard, was waiting our arrival. I requested Sergeant Brooks to mention to Col. Nelson the state of my family, which he promised to do. Whether he fulfilled his promise I do not know, but I am certain he had not spoken to Col. Nelson, when Mr. Thompson inquired of him whether I was going on to Head Quarters, and he answered; Yes. Perceiving that the matter was decided, I said no more. After eating, I was ordered behind the baggage waggon. Thus far I had received none but kind treatment, nor heard an improper word from either of the guard, except that Mr. Brooks indulged his propensity to profaneness. We had proceeded from Mr. Hick's about three miles, when we met the Rev. Mr. McLeod, superintendent of the Methodist mission, and Rev. Mr. Wells, teacher of the school at Chattoogy. At the request of Mr. Trott, and by permission of Col. Nelson, they rode on some distance in our company. In the course of conversation Mr. McLeod inquired of Mr. Trott whether he had been chained the preceding night. Mr. Trott answered, Yes. Mr. M'Leod then asked if it was according to law to chain a prisoner who manifested no disposition to escape. Mr. Trott replied that he thought not, but said that he supposed we ought not to blame those in whose care we were for such treatment, as they had orders, and were obliged to follow them. To this Mr. McLeod replied, "It seems they proceed more by orders, than by law." At this expression some of the guard took offence, and one of them reproached Mr. McLeod for it, who, in reply, asserted the right of freedom of speech, provided he said nothing amiss, and added, "If I have said any thing wrong, I am in your power, you can arrest me." Several of the guard replied, and a few words more had passed on each side, when Col. Nelson rode up to inquire what was going on. Being told of the expression which had given offence, he asked Mr. McLeod where he resided. He replied, "In Tennessee." The Col. then, with a curse, ordered him to "flank off." Mr. McLeod, turning his horse, said, "I will if it is your command;" but added, hastily, as he afterwards said, "You will hear from me again." He was then riding away, when the Col. ordered him to dismount, and lead his horse along after the guard, which he did. The Col. then inquired of Mr. Trott if he was "one of their circuit riders," and, on being answered in the affirmative, had his horse taken from him, and ordered him forward with us.—A tremendous torrent of curses was now pouring upon us, chiefly from the mouth of Sergeant Brooks. Others of the guard indeed joined him, in too great a degree, but the profaneness and obscenity of Brook's language could not be exceeded by any thing which the most depraved and polluted imagination could conceive. Not only the person who had given the offence, nor only the prisoners, but all missionaries, all ministers of the Gospel, and religion itself, were the subjects of his railing. We were happy in taking to ourselves the consolation afforded by the words which he tauntingly repeated, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." For a short distance Mr. McLeod was compelled by Brooks to keep the centre of the road, through mire and through water, but afterwards, with the rest of us, allowed more liberty.

Another circumstance occurred during the day, not within my observation, but which I learned from Rev. Mr. Thompson. I have mentioned that Rev. Mr. Wells was in company with Mr. McLeod. When Mr. McLeod was arrested, Mr. Wells took his horse, and was going away in an opposite direction from us, when he met Mr. Thompson. He then turned, intending to follow Mr. McLeod, and offer his service in any thing which occasion might require, particularly in case of his being released. After riding a few miles they came up with the guard. When Col. Nelson saw Mr. Wells following, he ordered him, with a threat, to ride out of his sight, either before or behind. Mr. Wells made no reply, but fell back a little, and followed on. Col. Nelson dismounted, cut a stick, made up to Mr. Wells, and gave him a single blow on the head. Mr. Wells then said that he had a right to travel the public road, and should do it.—Accordingly he persevered, and rode on till he came to a house where he had been requested by Mr. McLeod, through Mr. Thompson, to stop.

When we were within a few miles of our stopping place, Mr. McLeod solicited from Col. Nelson the privilege of riding, an account of severe pains in his hips and knees; but the Col. returned answer, that *Proctor* thought he could not walk at first, but afterwards got along very well.

Near night we arrived at Maj. Dawson's, about 22 miles from Mr. Hick's. When about to lie down for the night, the prisoners were chained together by the ancle, two and two.

It may be proper here to state, that Mr. Trott had been arrested on Wednesday at Two-runs, and taken to Dawson's on horseback, thence marched on foot to Hick's on Thursday, and back again on Friday. Proctor was taken on Tuesday. The first night he was chained by the ancle only. The second and third he was chained by the neck to the wall, as well as by the ancle to Mr. Trott. On the way to Hick's, and back to Dawson's, he was chained to the waggon. This severity, I suppose, was occasioned by his having made resistance when he was taken, and afterwards attempted to escape.—But to return.

Some time after we had lain down, another detachment arrived with Dr. Butler as prisoner. He had been arrested the evening before, and had fared worse than any of us. After crossing the river three or four miles from home, a chain was fastened by a padlock around his neck, and the other end to the neck of a horse, on which one of the guard rode, while he walked. In this way they proceeded for some time after it had become so dark that he could see no obstacle which might be in his way, the horse walking with a quick step, and he liable at every moment to fall, and thus to be dragged by the neck till the horse should stop. When he had walked as he supposes between four and five miles after he was chained, he was permitted, on representing his danger to ride behind the saddle, his chain being still fastened to the neck of the horse. In this situation the horse fell, with both his riders under him, and in such a position that none of them could rise, till others of the guard could come, ascertain their position by the sense of feeling, and roll the horse over. Dr. Butler was considerably injured, but the guard more, having, as he supposes, two ribs broken. After this Dr. Butler was no more chained to the horse. The rest of the way that night he was suffered to ride, while one of the guard walked. They arrived at lodgings about midnight, 14 miles from Dr. Butler's. After they lay down, Dr. Butler was chained by the ancle to his bedstead. On the next day they had 35 miles or more to travel. The prisoner was permitted to ride much of the way, while different individuals of the guard walked. He had a chain around his neck, not, however, fastened to the horse, but at his own disposal. In chaining him the guard professed to act not according to their own inclination, but under strict orders.

On Saturday morning, as we were crossing the river, Mr. Thompson stood on the bank, waiting to speak to us when we reached it. Col. Nelson and Sergeant Brooks were in consultation on the side which he had left. Brooks then called across, giving orders that no one should be allowed to speak to either of the prisoners privately, and that no letter should be delivered to them or by them without being first examined.

Proctor was now permitted to ride his own horse, which had been made *prisoner* with himself. His chain was fastened around his neck, and left at his command. Dr. Butler was left unchained. The journey of the day was about 35 miles. When we had travelled a considerable distance, we were permitted, through the kindness of some of the guard, who themselves walked in our stead, to ride four or five miles. For this kindness, we were afterwards told, they were bitterly cursed by Brooks. Afterwards, Mr. Trott being about to fail, the Cherokee was dismounted, and Mr. Trott placed on the poney. Towards evening Mr. McLeod's feet had become so sore, that he could scarcely walk, and solicited the privilege of riding, which some of the guard would readily have granted, but Brooks interfered, and with much cursing compelled him to walk on. Afterwards, however, perhaps seeing the difficulty with which he walked, he directed Mr. Trott to dismount, and placed Mr. McLeod on the poney. Col. Nelson was not with us.

We passed the night at Mr. Lay's. All except the poor Cherokee, were excused from wearing chains. Corporal Glenn, who had the charge of us, remarking that he had received no orders to chain us, and had not, himself, any disposition to do it.

The Sabbath did not give us rest till we had travelled 22 miles, which brought us to this place. Mr. McLeod, being utterly unable to walk, was mounted on the poney, having, blanket and a bag of clothing for a saddle, and a rope halter instead of a bridle. On the way Mr. Trott was allowed to ride several miles in the wagon. Doctor Butler and myself were favoured by the kindness of two of the guard with a ride of two or three miles. Arrived at Camp Gilmer, we were introduced to this house, Brooks remarking as we entered, "There is where all the enemies of the state of Georgia will have to land;—there and in hell."—Another prisoner, Mr. Samuel Mayes, was introduced at night.

Tuesday, July 12. Our prison, when we entered it, presented no very pleasant appearance. The floor was sufficiently dirty, and there was little air or light, and a very unpleasant smell. All these evils we have in a good measure remedied, so that our dwelling is comparatively comfortable. The want of air and light we have supplied in some degree, by enlarging some holes already made through the daubing of the wall, and making others new, no man forbidding us. True the floor is rough, but we contrive to sleep on it soundly enough. We have no chairs, bench or table, but these are not indispensable. We have plenty of wholesome food and good water, and a sufficient supply of blankets for the night. We have no chains to wear—Proctor's were taken off on his being put in jail. Under the care of a merciful Providence we all enjoy good health. Though not at liberty, we dwell in peace, and with peace of conscience we are contented.

Yesterday Mr. Thompson and Mr. Wells arrived, and requested an interview with us. Mr. Thompson was admitted, but Mr. Wells was refused. The restriction is still maintained, that no person shall converse with us privately, nor any letter be sent away unexamined.

Before yesterday noon Mr. McLeod had sent a line to Col. Nelson, (Col. Sanford is absent,) requesting an interview. This morning Col. Nelson sent for him, and after a while he was dismissed, but not allowed to return and bid us farewell.

Wednesday, July 13. We remain in the same place, not knowing how long we are to remain, or what is to befal us hereafter. With confidence we commit our cause to Him who judgeth righteously, and cheerfully await the event. I speak of those particularly who are missionaries.—If we are, as we think we are, in the path of duty, though we suffer here, we shall rejoice hereafter.

I will now close this communication. Of what yet awaits us I may give you an account at some future time.

Your affectionate friend,

S. A. WORCESTER.

Jail at Camp Gilmer, July 18, 1831.

Dear Sir,—I closed a communication to you last Wednesday of considerable length, which is still in my possession, but which you may receive hereafter.

Last Thursday night a white man by the name of Nellum was added to our number. He was arrested for residing in the prohibited territory without a license. He said he was on the way hither for the purpose of obtaining license, and was tarrying for a day with his mother on the way, when he was arrested. You know that the law makes no provision for license to be given since the first of March, and of course would subject Nellum no less than the rest of us to the penalty enacted. However, after being detained till yesterday, which was the sabbath, he was set at liberty, I presume on the ground of his intention to take the oath of allegiance.

Saturday evening we sent a request to Col. Nelson, of which the following is a copy.

Col. Ch. H. Nelson,

Sir,—If it be consistent with necessary regulations, it would be a high gratification to some of your prisoners, if Mr. Trott and Mr. Worcester might be permitted to hold a meeting tomorrow evening at some place where such of the guard and of the neighbors as are disposed might attend. If the favor can be granted, be so kind as to give us an answer as soon as convenient. We wish to be understood that we should all greatly desire the privilege of attending.

(Signed) S. A. WORCESTER,
J. J. TROTT,
ELIZUR BUTLER,
SAMUEL MAYES.

The note was returned to us with the following answer written on the outside.

We view the within request as an impertinent one. If your conduct be evidence of your character and the doctrines you wish to promulgate we are sufficiently enlightened as to both. Our object is to restrain, not to facilitate their promulgation. If your object be true piety you can enjoy it where you are. Were we hearers we would not be benefited, devoid as we are of confidence in your honesty.

(Signed) C. H. NELSON.

After dark we were at supper.—The door of our prison was thrown open to give us light. Several of the guard came and stood by the door, and one of them commenced insulting us, and me in particular, with such language as made it appear that even Serg. Brooks could be equalled in filthiness of conversation. One or two others joined him. Such men do not consider that they are paying us a compliment by taking it for granted that profaneness and obscenity are torture to our ears. Afterwards some of them came and lay down by our door for the apparent purpose of disturbing our rest by their talk. One reechoed several times from the mouth of Brooks, "Fear not, little flock."

Chattahoochy Cherokee Nation, July 25.

I am now on my way home; and having to tarry a little time here, I resume my narrative of recent events.

On Monday, the day of my last date, Mr. Thompson and Mr. William Rogers arrived with a writ of habeas corpus, requiring Col. Nelson to present us before the interior court of Gwinnett County, at Lawrenceville. Supposing that we should probably be taken away the next morning, and should have to walk, Dr. Butler delivered his saddle bags to Mr Thompson to be carried for him to Lawrenceville. We were afterwards informed that, after Mr. Thompson had already got beyond the line of Camp Gilmer, while tarrying a little at Scudder's inn, Col. Nelson, being there, ordered one of the guard to search the saddle bags, saying that he would see how much matter they contained for the Phœnix. Accordingly they were thoroughly but vainly searched. Col. Nelson said afterwards that he had another object in searching them, which however, he did not explain. This was done in presence of Mr. Thompson, Mr. Rogers and Mr. Scudder.

In justice to the individuals composing the guard, it may be proper to say that, while we were in jail only two or three individuals offered us any insult. Most of them treated us with civility, and some with kindness.

It was not till Thusday morning that we were relieved from our confinemennt. The reason afterwards assigned was that Col. Sanford, who did not arrive till Wednesday evening had important evidence in his possession. This, I suppose, must have been a letter from the Secretary of War, stating that missionaries were not agents of the Gen. Government, and one from the Post Master General, informing the Governor of my dismissal from office. On Thursday morning we were all furnished with horses, and set out to Lawrenceville. Instead, however, of being presented directly before the court, to which the writ of habras corpus was made returnable, we were brought before a justice of the peace on the way, and all of us by him delivered over into the hands of a constable for jail, with the understanding that the Constable should wait on the Col., till he could appear with us before the inferior court.—At nine o'clock in the night we arrived at Lawrenceville. Friday was spent in endeavoring to collect the justices of the court: and not till near noon on Saturday were we at length before them for a hearing. In the meantime, on Saturday, Dr. Butler was seized with a violent and dangerous attack of bilious cholick, and although by prompt and vigorous medical aid, he obtained relief, he was far from being able to attend court. Proctor, also, was too sick to attend.

I shall not attempt to describe the proceedings of the court, which appeared to me no less singular than the attitude in which we were presented before them—in the hands of a constable to be committed to jail, and yet in the hands of Col. Nelson to be presented before a habeas corpus court. It is sufficient that the decision was against us all. We all gave security for our appearance at the next term of the Superior Court, except the poor Cherokee, who was anew committed to jail.

Doctor Butler and myself, as well as Mr. Thompson, remained at Lawrenceville till this morning, and experienced from some of the citizens various acts of distinguished kindness, which we shall bear in grateful remembrance.

With much esteem I remain your sincere friend,

S. A. WORCESTER.

Mr. Boudinot,—We have seen a communication addressed to you by Mr. Worcester under the several dates of July 11th, 12th and 13th, and another under the dates of July 18th and 15th, and testify that the facts contained in those communications, so for as they relate to ourselves individually, or came under our observation, are strictly correct.

JOHN THOMPSON,
ELIZUR BUTLER.

P. S. New Echota, July 28. Since I closed my communications I have not had opportunity to see my late fellow-prisoners, except Dr. Butler, or their testimony would have been added to the above. It can be procured if any of the facts are questioned.

S. A. WORCESTER.

MANUAL LABOR SOCIETY.

The following is the Constitution formed by the Association, to establish which a meeting was recently held at Masonic Hall, and which commences operations under most favorable auspices. Its object is excellent; and its officers are efficient.—*N. Y. Com. Adv.*

CONSTITUTION.

Article 1.—This Society shall be called, The Society for Promoting Manual Labor in Literary Institutions.

Art. 2.—It shall be the object of this Society, to collect and diffuse information, calculated to promote the establishment and prosperity of Manual Labor Schools and Seminaries in the United States, and to introduce the system of Manual Labor into Institutions now established, without diminishing the standard of literary and scientific attainment.

Art. 3.—Each subscriber of two dollars annually, shall be a member. Each subscriber paying twenty-five dollars at one time, shall be a member for life. Each subscriber of one hundred dollars, or who shall by one additional payment increase his original subscription to one hundred dollars shall be a Director for life.

Art. 4.—This Society shall annually elect a Board of Directors, consisting of a President, Vice-President, a Corresponding Secretary, Recording Secretary, Treasurer, and ten Managers; five of whom shall constitute a quorum.

Art. 5.—The Board of Directors shall annually elect an Executive Committee, to consist of not less than three, nor more than seven members, who shall conduct the business of the Society, appoint an Agent or Agents to collect information, and make an annual report to the Society of their proceedings.—The Board shall have power to fill vacancies which may occur in the list of Officers, or in the Executive Committee.

Art. 6.—This Constitution may be altered at any annual meeting, by a vote of two-thirds of the members present.

President.—Zechariah Lewis, Esq.

Vice-Presidents.—Hon. Theodore Frelinghuysen, Rev. Dr. Milnor, Seth P. Staples, Esq. Rev. President Day, Rev. Dr. Mathews, Hon. Wm. Jay.

Treasurer.—George Douglass, Esq.

Cor. Secretary.—Rev. Joshua Leavitt.

Rec. Secretary.—Zeph. Platt, Esq.

Managers.—S. V. S. Wilder, Esq. Rev. George W. Gale, Wm. C. Woodbridge, Esq. Rev. Dr. Cornelius, Rev. Dr. Cox, Rev. Thomas H. Gallaudet, Mr. Cornelius Baker, Rev. Stephen H. Tyng, Dr. Alfred C. Post, Mr. Lewis Tappan.

Executive Committee.—S. V. S. Wilder, Esq. Lewis Tappan, George Douglass, Esq. Rev. Dr. Cornelius, Rev. Dr. Cox, Rev. Joshua Leavitt, and Zepheniah Platt, Esq.

How to punish an Editor.—It is not unusual for Subscribers to papers, religious and political, to threaten a discontinance of their subscription, when any thing is published which does not exactly accord with their views; and it sometimes happens that the first notice of dissatisfaction contains the peremptory order, "stop my paper"—meanwhile two or three years subscription remaining unpaid. To a threat of this kind, the National Intelligencer of the 21st June, returns the following dignified and appropriate answer.

"As for the threat of discontinuance of subscription, it does not in the least disturb our equanimity. We should be truly sorry to give cause of offence, even inadvertently, to *any* honest man, and we take some pains to avoid doing so. But, if any one of our Subscribers feel offended or dissatisfied with the paper, he has our free leave to discontinue his subsciption, and we hope he will not hesitate a moment in doing it. When his anger cools, he can do—as others have done before him; that is, subscribe again. No publisher of any spirit desires to bear on the roll of his customers, the name of a single individual, who thinks that he does not get in the long run, the full value of his money, annually paid, in advance, as all subscriptions ought to be."

WORSE THAN HYDRAPHOBIA.

The sensibilities of the public have lately been greatly excited by five or six cases of hydraphobia. The details of this disease are shocking enough to be sure, but the danger from this source is far exceeded by another, which produces a hundred thousand cases annually, far more protracted, and in many instances attended by equal suffering. Yet the community are so indifferent to this evil that they will hardly tolerate any effort to remove it. So infatuated are they, that the authorities of Boston alone are permitted annually to license seven hundred men to deal out the seeds of this disease, and by every possible means to spread the contagion. The public security could be far less endangered, were seven hundred mad dogs annually let loose in that city, instead of the seven hundred bipeds who are at present rioting upon the lives and morals of its inhabitants.—*Jour. Hum.*

Ardent Spirits is not admitted for use in the Navy Yard at Brooklyn, N. Y. among the masons, laborers and sailors. Those who think they must have "a drop of comfort" are obliged to obtain it out of the yard.—*Baptist Repository.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 17, 1831.

"SINFUL AMUSEMENTS"---AGAIN.

We received a visit, last week, from a gentleman who informed us his name was *Brown;* whose business was, to threaten us with a prosecution, for the strictures in our last week's paper, under the head of "Sinful Amusements." As it appears the subject is to be agitated in a court of justice, we wave the particulars of this interview. We must, however, do Mr. Brown the justice to say, that considering he felt himself aggrieved, his deportment was gentlemanly and decorous. We advised him to read our piece again, and think of the matter, before he proceeded any further.

We understand that Mr. Brown is the manager of the company of Circus and Theatrical performers now in this place. In our interview with him, he manifested a concern for his character which we were gratified to see. We hope he will be led to see the propriety of relinquishing his present occupation, for one more honorable to himself and useful to society.

The article in last week's paper, referred to above, was not, as we then stated, in substance, designed as a personal attack upon any individual or individuals. Nor do we intend, in what we may yet say on this subject, to indulge in personal reflections. Against the manager of this company, or those in his employment, we entertain not the slightest ill feeling. With the exception of our slight knowledge of the manager of this company, we can, in truth, adopt the language of our former article: "With respect to the performers attached to *this* establishment, we personally know nothing. In the remarks which follow, we design to speak of the general character and tendency of these exhibitions."

Our opinion of these performances, remains unaltered. It has not been hastily formed. And nothing has occurred since we last expressed ourselves upon the subject, that has had the slightest tendency to induce a change in our sentiments. Better arguments than threats can furnish, must be adduced in their favor, before we can entertain a doubt that our judgment, on this subject is erroneous. While, then, we continue to occupy the highly responsible station we do, we shall exercise our privilege of exposing vice, wherever found, and raising the voice of warning whenever we think such exposure and such admonition will be productive of good; holding ourselves responsible, not to the whims and caprices of men, but to our God, and the laws of our country. To these authorities we acknowledge our allegiance, and ever feel disposed to hold ourselves amenable.

As to the present Circus and Theatrical exhibition established in this place, (for we learn that the performances include both,) we shall take the liberty of calling the attention of our readers to a few *facts*. As before observed, we know nothing personally of these performers. But we do happen to know something of the influence their exhibitions are exerting on the morals of the community. We have had ocular demonstration of a fact, which has become a general subject of complaint among our citizens. We have reference to the custom these individuals have adopted, of parading our streets every evening, in company, all mounted on horseback, with the sound of trumpet, arrayed in all the absurdity of their fantastic costume. Thus assembling, to the annoyance of every peaceful citizen, an immense concourse of boys and negroes, who follow after them, shouting with all the seeming power of their lungs. Servants, thus drawn from their occupations, and little children, to the manifest danger of their limbs, all rush, simultaneously, to join the tumultuous procession. And if a lady happen to be walking the street when the motley throng make their appearance, she must either make a precipitate retreat into the first house that offers, or consent to be borne along with the excited rabble. If this scene were only of occasional occurrence, we probably should not have thought proper to take any public notice of it. But when such an exhibition takes place every evening, in the streets of a town whose inhabitants claim to be esteemed a christian community, we think it is high time their indignant voice should be heard. We venture to predict, that this part, at least, of the heathenish show, will not be tolerated by our citizens much longer. The town authorities must speak on this subject. Common decency forbids them to be longer silent.

It is well known, that a very large number of slaves are employed in the different bagging factories, rope walks, &c. in this town. The allurements which these *Circus-theatrical* exhibitions hold out to such minds are almost irresistible. Consequently, their temptations to procure money dishonestly, to attend these performances are very great. In the case of such persons as these, destitute, ordinarily, of those high moral principles which are assiduously instilled into the more favored white man from his cradle, every one knows how feeble a barrier is presented to any temptation by which they may be assailed. We speak particularly of those employed in the factories, but our remarks are applicable to other servants, and also to many apprentices. A gentleman mentioned to us, a day or two since, that he had had several dollars purloined from him by a servant, living in the same family with himself, who had for some time previous, been expressing an anxious desire to attend the Circus. This is a case in point. How many similar cases have occurred, and may yet occur, while this strong incentive to dishonesty is tolerated among us, we pretend not to conjecture. But that this sinful amusement presents temptations to this species of vice, peculiarly strong and powerful, no reflecting individual, acquainted with the portion of our population we speak of, can for a moment doubt. What master then, should feel willing, under such circumstances, to countenance an exhibition fraught with such consequences?

But we are told, the class of persons we speak of have opportunities of earning money for their own use. This does not meet our argument respecting the temptations to theft presented by the Circus. But supposing all the money thus foolishly and wickedly spent, by this description of persons, to be honestly acquired. Should not that institution be reprobated, by every virtuous individual, which wrests from such, their hard earned pittance, so much needed for their own comfort, without affording them any equivalent? Should that institution be encouraged, which requires the earnings of its deluded votaries, as a remuneration for schooling them in vice? While we write, we blush for the morals of a christian community that is willing to foster, and cherish in its bosom, an institution so corrupting, so demoralizing. Where has virtue fled? Where is the morality, the philanthropy, the benevelence of our citizens?

And for what is this sacrifice of decency, and morals, and money? What are the community to gain in return for the corruption of the morals of servants, of children,—of the youth and of the aged,—the disturbing of the peace and repose of the town, and the amount of money thus drained away? They are to gain the honor of contributing to the support of a class of persons, who so far from conferring any benefit on the community, are continually exerting the most deleterious influence. They are to gain the honor of perpetuating an institution, fraught with every evil consequence to themselves and their posterity. Noble object! Generous sacrifice!—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice."

We are but fairly entered upon our subject. We have more *facts*, more arguments, more reflections. Our readers shall hear from us again.

RUSSIA AND POLAND.

The most interesting item of foreign news furnished by the last arrivals from Europe, is, the death of Gen. DIEBITSCH, Commander-in-Chief of the Russian army in Poland. He expired, suddenly, on the 10th of June, at his head quarters, at Kleczewo. The official Russian account, in rather a vague manner, attributes his death to an attack of cholera; while another account states, that it was occasioned by an attack of apoplexy, induced by intemperate living, and probably hastened by dismissal from his command, which occurred a few days before his decease. The military career of Gen. Diebitsch in Poland, has been far from giving satisfaction to the Emperor and civil authorities of Russia. Gen. Paskewitsch is the officer appointed to the station occupied by Diebitsch.

At the latest dates from Warsaw, the main body of the Polish army still remained at Pragra. The prospects of the Poles are represented as more encouraging than they have ever been since the commencement of the war. Insurrections in their favor continued to increase in the eastern provinces of ancient Poland. The Russians admit, in their official accounts, that the Emperor has already lost 80,000 men in the Polish war. It is rumored, though we know not with what truth, that a general Congress is soon to assemble on the continent, to settle the affairs of Belgium and Poland.

Gen. Skrzynecki, the gallant commander of the Poles, has evinced himself to be possessed of talents of the very first order. Whether we regard the boldness of his conceptions, or the intrepidity and military skill exhibited in their execution, he must be ranked among the first commanders of any age or country. The almost unrivalled brilliancy of his successes are the more apparent, when we remember the fearful odds against which he has been contending. But what cannot a commander achieve, when sustained and supported by a people so enthusiastic in their love of country, and exhibiting so generous a devotion to the cause in which they are engaged? A noble enthusiasm seems to pervade all ranks. We see the wounded soldier, retiring to cut out the ball with his own hands, and returning again to the contest, and the timid female, forgetful of the weakness and delicacy of her sex, rushing to mingle in the hottest of the fight.

What spectacle can be presented in nature, containing so much of moral sublimity, as that of a generous, gallant people, struggling under the oppressive hand of lawless tyranny? These noble spirits seem to be animated by the sentiment ascribed to them in the lofty strains of the poet:

* * * * * "Our country yet remains.—
By that dread name we wave the sword on high,
And swear for her to live, with her to die."

CRUEL PERSECUTION.

We furnish our readers, to-day, with a very interesting letter from the Rev. S. A. Worcester, Missionary among the Cherokees, to the Editor of the "*Cherokee Phoenix.*" We learn that Mr. Worcester is a native of New England. The Editor of the Cherokee Phœnix, (Elias Boudenot,) to whom he writes, is a native Cherokee, who has received a classical education, and evinces, in the editorial management of his journal, more than an ordinary degree of talent.

We have lately published several long articles respecting the shameful and unchristian conduct of the state of Georgia, in relation to the Missionaries laboring among the Indians in that region; and had concluded not to give the letter of Mr. W. entire, but merely present an abridgment of it. On perusing it a second time, however, we changed our mind. We thought it important, that the public should be put in possession of all the facts connected with this subject, in order that they may form a correct opinion, of what we consider, the most bitter and unfeeling persecution of the Ministers of Christ, which modern times can afford. Such acts as these on the part of Georgia, cannot fail to arouse the virtuous indignation of the whole community. We invite our readers to give the letter of Mr. Worcester a careful perusal.

LITERARY.

A complete edition of the posthumous works of the late Rev. ROBERT HALL, together with those published during his life, are to be prepared for the press, by Dr. Gregory. A biographical memoir of Mr. Hall is to accompany the work, from the accomplished pen of Sir James Mackintosh; who has solicited the task, as a favor, from the family of Mr. Hall. The intended author of the Memoir was a fellow student, and intimate friend of the deceased. The whole work will be comprised in 6 vols. octavo, two of which only will be works published in Mr. Hall's life time. The publication is designed for the benefit of Mr. H's. family. It is said that 4000 pounds sterling have already been offered for the manuscript.

Mr. Vaughan, known as the author of the Life of Wycliffe, intends publishing "Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England, from the decease of Elizabeth to the abdication of James II."

A work has recently made its appearance in London, entitled, "Journal of a voyage around the World," undertaken to promote the objects of the London Missionary Society. By Rev. Daniel Tyerman and George Bennet, Esq. Compiled from the original papers, by *James Montgomery*. Mr. Montgomery is the celebrated Christian poet of Sheffield, England.

Within the last few days, we have seen several letters from Danville in this state, all of which contain accounts of an increased attention to religion in the Presbyterian congregation there. While we are publishing accounts every week, of the special blessings of God bestowed on other parts of our land, it is highly gratifying to learn, that in our own neighborhood, christians are becoming more deeply engaged in the service of God, and that those heretofore careless, are asking, in solemn earnestness, what they must do to be saved. Our readers will recollect, that the late glorious revival of religion in this state, had its commencement in the neighborhood of Danville. The location of a flourishing college at that place, makes it the more important that a commanding christian influence should be exerted there. Will not the disciples of Christ in this whole region of country, unite, with one heart, in fervent prayer, for the permanency and abiding influence of this work of grace!

We learn that about $100,000 have already been collected in various parts of the Union, for the relief of the sufferers by the late destructive fire at Fayetteville, North Carolina. Has any thing yet been contributed to this object by Kentucky?

Four of the slaves upon whom sentence of death was pronounced, at the last term of the circuit court of this county, were publicly executed on Saturday last.

FOURTEENTH OF SEPTEMBER.

We take pleasure in extracting the following article from the Sunday School Journal. The proposed plan of celebrating the anniversary of the establishment of Sunday Schools, should meet with a cordial reception from every pious heart. If there is any institution, whose establishment should be remembered with lively gratitude and holy joy, it is this. The Christian world, although it is beginning to awake to the importance of this subject, is yet far from appreciating this noble institution as it deserves. Its inestimable value is not yet fully known. But the day is not far distant, when it shall occupy that high place in the affections of every christian, every friend of his country, to which it is so eminently entitled. Under the salutary and benign influence of this splendid charity, intelligence and virtue shall visit those dark places of the earth that are now filled with the habitations of cruelty and heathenish superstition.

This plan meets with our hearty approbation. The day proposed falls on Wednesday. We hope it will be observed, in the manner recommended, by all the Sunday Schools on the American continent.

At a stated meeting of the board of officers and managers of the American Sunday-School Union, held at the society's house, July 26, 1831:

Intelligence having been communicated to this board, that the London Sunday-School Union proposes to observe the anniversary of the birth-day of ROBERT RAIKES, as the anniversary of the establishment of Sunday-schools; it was

Resolved, That it be recommended to all the Sunday-schools connected with the American Sunday-School Union, to unite with their friends and fellow labourers in Great Britain in the observance of the FOURTEENTH DAY *of September next*, by the following religious services:

Resolved, That it be recommended to Sunday-school teachers, Sunday-school children and their parents, and the friends of the institution generally, to assemble in convenient places, at 6 o'clock on the *morning* of that day, and spend one hour in united thanksgiving and prayer to God, for the great mercy he has shown to them, and for the blessings with which he has crowned the plans and labors of his servants, notwithstanding all their sluggishness and unbelief; and that in the *evening* a prayer meeting be held, at which all who are interested in extending, increasing, and perpetuating the influence of Sunday-schools, may unite in seeking light, wisdom, and strength from God.

FOREIGN NEWS.

From the New-York Observer.

GREAT BRITAIN.

On Tuesday, June 21st, at an early hour, every roof, window, balcony, and doorway, from St. James to St. Stephens, were besieged with eager and expecting beholders. "At length, the roar of cannon announced the departure of the royal cortege from the palace. The intermediate time, until its arrival at the Parliament, was marked by the reverberations of the multitudinous voices that hailed the King at every turn. "Along the line the signal ran," and the *feu de joie* of loyal voices in continued cheers, notwithstanding the parched lips and fiery faces, was kept up with little intermission. The King, we thought, looked pale and dispirited; and the cheering was not so loud and enthusiastic as the crowd would have led us to expect."

About 2 o'clock, he entered the antique chamber, in magnificent robes, and took his seat on the throne of that long line of Kings, amongst whom there have been few more popular than himself. The Commons were summoned, and his majesty, in a voice apparently affected by a slight cold, delivered an address to both houses.

THE REFORM BILL.

This important bill was brought forward in the House of Commons on the 24th,—passed its first reading—and was to be read a second time on the Fourth of July. After the speech of Lord John Russell, in favor of the bill, Sir Robert Peel made a few observations, intimating that he should not oppose the bill in the present state of its progress, but should have something to say, when the question should come up for a second reading. "The noble Lord," he remarked, "is, I apprehend, entirely wrong in his expectation that this measure will be permitted to go to the committee without a lengthened discussion of its principle, and the sense of the House having been pronounced upon it." This announcement was followed by loud cheers.

POLAND.

Death of Gen. Diebitsch.

An official report from the Russian head quarters at Kleczewo dated June 10th says:

I am under the painful necessity of announcing to you that the Imperial Russian Commander-in-Chief, General Field Marshal Count Diebitsch, Sabalkansky, suddenly died this day at half past 1 o'clock, at his headquarters at Kleczewo. Until his sudden attack he had been in perfect health, and on the preceding day had been remarkably cheerful at table, when at 2 o'clock this morning, he was suddenly attacked by a destructive malady which bore unquestionable symtoms of cholera. The violent attacks of sickness overcame his powerful constitution; and after a painful struggle, and with manly composure and tranquil resignation, he closed his brilliant and active career.

The army mourns in him a distinguished General and a kind guide, who interested himself for all those under his command, treated his conquered foe with a noble feeling peculiar to himself, and sought to lighten the heavy burdens of war to the inhabitants of those districts whither his glorious career conducted him.

This afflicting death appears to afford an additional proof that the above-named malady depends more upon the state of the atmosphere and individual disposition, than upon contagion, for hitherto not a single case of sickness had manifested itself at head quarters.

The General of Infantry, Count Toll, instantly assumed the command of the army.

PARIS, June 22.—"The *Messenger des Chambres* contains the following on the death of Marshal Diebitsch:—"The chagrin caused by the dismissal from his command, which immediately preceded this event, joined to his excessive indulgence in the use of intoxicating liquors, appears to have occasioned the apoplexy which destroyed him. Marshal Diebitsch partook much of the character and manners of General Blucher. He was rather more capable of combining a plan of tactics; but, like Blucher, had the complete manners of a soldier, and an active spirit.—He was a great eater, and had the deplorable habit of drinking daily after dinner, several bowls of punch, in order, as he said, to promote digestion, and keep off the cholera morbus. His military operations in Poland were all unfortunate, either from miscalculation or bad execution. It is however, but just to take into account the unforeseen difficulties by which he was assailed; in the first instance by the sudden thaw, and afterwards by the various insurrections, which cut of his communications. At the same time, thwarted by the Russian Generals, who were his secret enemies, and by the Grand Duke Michael, a Prince brave as any other soldier, but incapable of command except upon parade—seeing an extensive conflagration in a part of the empire lighted by his own faults, or, at least, vexed by the failure of his attempts to pass the Vistula, his mind became distracted. A disposition to apoplexy could not but be increased by so many overwhelming cares, and by the immoderate use of spirits; and the news of his dismissal and the substitution in his place of the Russian Paskewitsch, must have been a finishing stroke to him. Paskewitsch is said to be the perfect contrast to his predecessor, reserved, cool, and sober. He has hitherto only distinguished himself by his conduct in the war against the Persians, as Diebitsch was only known by his campaign against the Turks. There is every reason to believe that Paskewitsch, as well as his predecessor, will find in the Poles very different warriors from the Asiatics."

Success of the Poles in Samogitia—Insurrection in Ukraine.

A Paris paper of June 23d says: General Gielgud is now stationed in Samogitia, a Lithuanian district to the north of the Niemen. He crossed this river on the 5th of June near Kowno, from which place he drove the Russians. His forces amounted to 8,000 men, which were very soon increased to three times that number by the junction of the insurgents, and the rise of the inhabitants. Rossiennie and Telcha were occupied by the detachments. The Russians retired with precipitation at all points. The insurrection of Ukraine is confirmed by the Austrian Observer, in terms from which it may be infered that it was much more considerable than the censoral journal dared to state. The journals of Warsaw have already spoken of the insurrection; and there is no reason to doubt of its circumstantial correctness. It will prevent the Russians of Volhynia and Podolia from receiving the reinforcement of Kiew, and give, without doubt, an irresistible impetus to the movements of those two Provinces.

The Russian regiments, it will shortly be seen, will capitulate in the midst of these people, who will surround and block them up in some interior position.

Success of the insurgents in Podolia.

The news from Podolia is every day of a more cheering nature. The insurgents have taken possession of Satanow, and made the whole garrison prisoners, with the exception of one officer, who escaped to Husiatyn.—The Russian authorities were compelled to retire into Galicia. The insurgents took a great many arms, which had been hid in the ground, as well as all the cannon of General Wittgenstein: and their numbers at this moment amount at least to 30.000 men. It is stated, however, that a detachment of the insurgents, under General Kolysko, in their ardour to pursue the Russians, had passed the frontier of Galicia, and having been there immediately attacked by the Austrian troops, suffered a very considerable loss.

Position of the Russian Army.

A private letter from Berlin, dated June 16, says: "On the 12th inst. Gen. Diebisch's death was not known at Warsaw, where it will, no doubt, produce a great sensation. The Russian force are at this moment much divided; the army beyond the Narew consists of 36,000 men: a corps of 20,000 men with 40 cannons, has marched in pursuit of Gen. Gielgud. The Guards now form two divisions; one remains at the head-quarters, the other is opposite Gielgud. Gen. Krentz has abandoned the Palatinate of Lublin, and has marched into Podlachia. No official account has appeared respecting the movements of Gen. Gielgud, but all accounts agree as to the fact of his having completely defeated the corps under Gen. Sacken: 2,000 prisoners and 8 cannon are said to have fallen into the hands of the Poles; and it is even asserted that the Grand Duke Michael, with a detachment of the Guards, was present at the battle."

PORTUGAL.

The French blockade of the Tagus continues; twenty ships have been taken. The squadron is visible with a glass, from the heights of Lisbon.

TURKEY.

From the London Atlas June 26.

The Sultan has been again victorious and in a different quarter. The Pacha of Bagdad (Daoud) has been beaten at Moussoul, and forced to take refuge in the citadel, which is invested by the army of the Porte. The plague, after ravaging the district of Suleimanieh, in Kurdistan, has broken out in Bagdad, where it rages with such violence as to compel the absence of the greater part of the population. The British resident, Major Taylor, has retired to Kermanschah.

The venerable RICHARD VARICK, President of the American Bible Society, died in Jersey City on Saturday night, aged 79 years. Col. Varick has long filled a conspicuous place in society, of which it may be truly said he was one of its brightest ornaments. His exemplary deportment, the excellence of his character, and the warm sensibilities of his heart, endeared him to a large circle of relations and friends, and made him an object of permanent respect wherever he was known. He was a patriot of the Revolution, and served his country with success and honor. He was Mayor of the city for a period of twelve years, and was at the time of his decease, President of the Society of the Cincinnati.—*N. Y. Jour. of Com.*

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—White Lead, by the single keg or quantity, for sale.

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

POETRY.

FOR THE WESTERN LUMINARY.

I can admire the generous heart,
That truly loves a friend;
That feels his woes, and would impart
Relief, and comfort send:

I can admire that noble mind,
That weeps his faults to see;
And whilst he weeps, feels all mankind
Deserve his sympathy.

But I regret to see a heart,
Humanely great and good,
Refuse, (O how my feelings start!!)
Refuse to own its God.

Refuse to feel his grateful soul
Proclaim a Saviour's love,
His carnal passions to control,
And seek the world above.

Can man, though kind to all his race,
Be just, or great, or good,
Whilst he denies the power of grace,
Nor owns his Maker, GOD?

ELEGY

On the Death of the late Rev. Robert Hall.

Though lofty his spirit, though brilliant his name,
The chains of the victor have bound him;
Tho' matchless his genius, tho' glorious his fame,
The night of the grave is around him.

Thou mournest, O Zion, and well may'st thou mourn,
A spirit so rare should have fled,
And well may thy sorrows bedew the cold urn
Where HALL is entomb'd with the dead.

The Pastor is taken, bereav'd is the fold,
Dissevered the holiest ties,
The tongue of the eloquent, silent and cold,
And quench'd are the soul-piercing eyes.

There's a wreath on his bier, there's a light on his grave,
The light of religion and truth;
The wreath is the chaplet that genius did weave,
The garland his temple in youth.

We heard him, and fancied a seraph had spoke,
Enshrin'd in a mortal's disguise;
We listen, but ah! the enchantment is broke,—
The seraph has pass'd to the skies.

Ah, his was the melody, lofty, but sweet,
Of intellect rich and refin'd,
When learning, taste, genius, and piety meet,
In one rare and beautiful mind.

Thy champion, O truth, in the infidel war,
That grasp'd the foul hydra, and bound him,
Despoil'd, to the wheels of his conquering car,
With plaudits of victory around him,

Retires from the contest, his helmet and shield,
The sword by his General given,
Are all laid aside; he has pass'd from the field,
To rest in the splendors of heaven.

His holiest joy, in that blest repose,
Is not that his talents were bright,
But that he devoted them all to His cause
Who crowns him with glory and light.

O Thou, who can'st brighten thy churches below,
With stars as the seraphim bright,
Or guide them in safety through darkness and woe,
By lamps of the feeblest light;

We still would remember the brightest and best,
Compar'd with their Saviour, are dim,
And when he is pleas'd, he their course may arrest,
To centre their glories in him. E.

MISCELLANEOUS.

WISDOM AND GOODNESS OF GOD.

Before the *eye* can behold a landscape, and be charmed with its beauties, it was requisite that three humours should be formed, of different sizes, different densities, and different refractive powers—three coats, or delicate membranes, with some parts opaque, and some transparent, some black, and some white, some of them formed of *radial*, and some with *circular* fibres, composed of threads finer than those of the spider's web. The *crystalline* humour required to be composed of two thousand very thin spherical lamina, or scales, lying one upon another, every one of these scales made up of one single fibre, or finest thread, wound, in a most stupendous manner, this way and that way, so as to run several courses, and to meet in as many centres.—This curious and delicate piece of organization required to be compressed into the size of a ball of only half an inch in diameter, and a socket composed of a number of small bones, to be hollowed out and exactly fitted for its reception. A bed of loose fat for this ball to rest upon, a lid or curtain to secure it from danger, a variety of muscles to enable it to move upwards and downwards, to the right and the left, and a numerous assemblage of minute veins, arteries, nerves, lymphatics, glands, and other delicate pieces of animal machinery, of which we have no distinct conception, were still requisite to complete this admirable organ. Even in this state it would be of no use for the purpose of vision, unless it were connected with the brain by the optic nerve, through the medium of which the impressions of visible objects are conveyed to the soul. Still, in addition to all these contrivances, a wonderful machinery requires to be in action, and an admirable effect produced, before a landscape can be contemplated. Ten thousand millions of rays, compounded of a thousand different shades of color, must fly off in every direction from the objects which compose the surrounding scene, and be compressed into the space of one eighth of an inch, in order to enter the eye, and must paint every object in its true color, form, and proportion, on a space not exceeding half an inch in diameter. Were any one of the parts which compose this complicated machine, either wanting or deranged; were it changed into a different position; where even a single muscle to lose its capacity of acting, we might be forever deprived of all the enchanting prospects of the earth and heavens, and enveloped in the darkness of eternal night. Such is the skill and intelligence requisite for accomplishing, even in a single organ the purposes of Divine benevolence.

Again, Before we could enjoy the harmony of sounds, the charms of music, and the pleasures of conversation, an instrument no less wonderful than the eye required to be constructed. In the *ear*, which is the organ of hearing, it was requisite, that there should be an outward porch for collecting the vibrations of the air, constructed, not of fleshy substances, which might fall down upon the orifice, or absorb the sounds, nor of solid bones, which would occasion pain and inconvenience when we repose ourselves—but composed of a cartilaginous substance, covered with a smooth membrane, endowed with elasticity, and bent into a variety of circular folds, or hollows, for the reflection of sound. It was farther requisite, that there should be a tube, or passage, composed partly of bone, lined with a skin or membrane, and moistened with a glutinous matter, to form a communication with the internal machinery of this organ, where the principle wonders of hearing are performed. This machinery consists, first, of the *tympanum* or *drum* of the ear, which consists of a dry, thin, and round membrane, stretched upon a bony ring, so as actually to resemble the instrument we call a drum. Under this membrane is a small nerve, or string, stretched tight, for the purpose of stretching or relaxing the drum, and increasing or diminishing its vibrations, so as to render it capable of reflecting every possible tone. Behind it is a cavity, hewn out of the temporal bone, the hardest one in the body, in which there seems to be an echo, by which the sound is reflected with the utmost precision. This cavity contains four very small but remarkable bones, denominated the *hammer*, the *anvil*, the *orbicular bone*, and the *stirrup*, all connected together, and necessary for contributing to the extension and vibration of the tympanum. In this cavity are also formed various windings or cavities filled with air; and, in order that the air may be renewed, there is an opening which communicates with the back part of the mouth, called the Eustachian tube.

The next apparatus belonging to this curious machine is the *Labyrinth* which is composed of three parts, the *vestibule* or porch, *three semicircular canals*, and the *cochlea*. This last is a canal, which takes a spiral course, like the shell of a snail, and is divided by a very thin lamina, or septum of chords, which keeps decreasing from the base to the top. The air acting on either side of these diminutive cords, produces a motion, nearly in the same manner as the sound of one musical instrument excites a tremulous motion in the cords of another. All these tubes and winding canals, may be considered as so many sounding galleries, for augmenting the smallest tremours, and conveying their impressions to the auditory nerves, which conduct them to the brain. Besides the several parts now mentioned, a number of arteries, veins, lymphatics, glands, and a variety of other contrivances; which the human mind can neither trace nor comprehend, are connected with the mechanism of this admirable organ.

All this curious and complicated apparatus, however, would have been of no avail for the purpose of hearing had not the atmosphere been formed, and its particles endowed with a tremulous motion. But, this medium being prepared, a sounding body communicates an unadulatory motion to the air, as a stone thrown into a pond produces circular waves in the water; the air, thus put in motion, shakes the drum of the ear; the tremours, thus excited, produce vibrations in the air within the drum; this air shakes the handle of the hammer; the hammer strikes the anvil, with which it is articulated; the anvil transmit the motion to the stirrup, to which its longer leg is fastened; the stirrup transmits the motion it has received, to the nerves; and the nerves, vibrating like the strings of a violin, or a lyre, and the motion being still farther augmented in the *Labyrinth*,—the soul, in a manner altogether incomprehensible to us, receives an impression proportioned to the weakness or intensity of the vibration produced by the sounding body. Such is the exquisite and complicated machinery which required to be constructed, and preserved in action every moment, before we could enjoy the benefits of sound, the pleasures of articulate conversation.

* * * * * *

Let us now endeavor, if we can, to sum up a few of the blessings which we enjoy from these wise arrangements of our Beneficent Creator.—In our bodies there are reckoned 245 *bones*, each of them having forty distinct scopes or intentions, and 446 muscles for the purpose of motion, each having at least ten several intentions. All these are ready every moment to perform their functions; and every breath we draw, whether we be in motion or at rest, asleep or awake, a hundred muscles are in constant action. In the act of breathing, we respire at least twenty times every minute; the heart exerts its muscular force in propelling the blood into the arteries sixty times every minute; the stomach and abdominal muscles are every moment in action, and the curious little bones of the ear are ever ready to convey sensations of the softest whisper to the brain. So that, without any hyperbole, or the least extravagance of expression, it may truly and literally be said, that we enjoy *a thousand blessings every minute*, and, consequently, sixty thousand every hour, and one million four hundred and forty thousand every day. For, if any one of these numerons functions were to stop, or to be interrupted, pain, and even death itself might be induced. Let us ask the man who is gasping for breath, under an incurable asthma, or him who is smarting under the pain of a toothache, or him who has wounded a nerve, an artery, or a vein, or him who has dislocated his shoulder-blade, if he would not consider it a pecular blessing to have the functions of nature restored to their original action? And if one member out of joint, or one function out of order, produces so much pain and uneasiness, how grateful ought we to feel for the thousands of blessings we enjoy every moment, while the wheels of the animal machine are moving on with smoothness and harmony! If we consider the number of years during which these blessings have been continued,—if we consider the mercies received in childhood, which have been long overlooked or forgotten,—if we count the many nights which we have passed in sound repose, and the many days we have enjoyed without bodily pain,—if we reflct on the numerous objects of sublimity and beauty with which our eyes have been delighted, the numerous sounds which have charmed our ears and cheered our hearts, and the numerous gratifications which our other senses have received; ministered for the nourishment of our bodies, and from how many invisible dangers we have been delivered—and, if we view all these countless blessings as proceeding every moment from Him, "whose hands have made and fashioned us," and who "breathed into our nostrils the breath of life," can we forbear to recognise our Almighty Benefactor as worthy of our supreme affection and our most lively gratitude!—*Dick's Philosophy of Religion.*

From the Connecticut Observer.

"WHERE ART THOU!"

This momentous and solemn question, ought to be felt with peculiar emphasis by all christians at the present day. It is perhaps as applicable to us as it was to Adam. God seems in a peculiar manner to be visiting the nations of the world. Those of the eastern continent are undergoing great political and moral revolutions. —To an observing eye, the hand of God is manifest in them. He seems to be overturning the kingdoms of the earth, and preparing the way for the spread of the Gospel, and the millennial glories of the Messiah's kingdom. Never were the American churches more signally favored than at the present time. Revivals succeed revivals, and converts are flocking to Jesus, as clouds and as doves to their windows. In view of this I would seriously put the question to every professing christian, "Where art thou?" Art thou up and doing in thy Master's cause, and with thy whole heart and soul endeavoring to advance its interests? Or art thou quietly resting with a few cold and heartless desires for its promotion, unwilling to make any sacrifices for thy Saviour? If so, arise from thy slumbers which lay hold on death, and hear the voice of thy Lord and Master calling on thee to work while the day lasts. And thou, young convert, who but a short time since, wast rejoicing, with all the ardor of first love in the glorious hopes of the gospel, and resolving, that with unwavering constancy, your whole life should be devoted to the service of Him who died to redeem you, Oh! 'where art *thou?*' Hast thou already become faint and weary in his service? Can you so soon forget the love of your espousals? If not, why this backwardness to appear at the social meeting?—Why so little engaged in the great interests of religion? You who have but recently professed to the world your faith in the Redeemer, rest not, I beseech you, in mere profession; but show your faith by action. Remember all ye who profess the name of Christ, your great obligations to live consistently with your high profession. Come up to the help of the Lord, to the help of the Lord against the mighty, and share for him the burden and heat of the day. Do you want motives? Remember the crown of glory that awaits you; think of the Saviour's blood, of his dying groans and suffering, and this for you.—Can you then do too much for him? Come with sincerity to the feet of Jesus, and earnestly inquire, "Lord what wilt thou have me to do"—Encourage the hearts of those "who are over you in the Lord," by your presence and your prayers. Assemble with your christian brethren where prayer is wont to be made, and offer up a *morning* tribute of thanksgiving to Him, who will if you are *faithful unto death*, bestow upon you a crown of glory, which can never fade away.

Hartford, June 16. J. R.

SPEECH OF PETER JONES,

A Chippawa Indian Chief, and a preacher of the Methodist church.—spoken at the annual meeting of the London Tract Society, on the 5th of May last.

Mr. Jones then stood forward, and was received with great encouragement. He was attired in the peculiar dress of a Chief of the Chippawa, a nation who reside upon the Banks of the River Credit, in Upper Canada. It consisted of a well-fitted frock of dressed buff leather, "pinked" out down the front with little stars, and ornamented at the seams with a narrow fringe of the same material. It was confined by a party-coloured sash around the waist.—After a short exordium in his own language, which he spoke with animation, he addressed the meeting in the following terms: —"Fathers, brothers, and sisters: I am glad from my heart to come this day to this house, and glad to hear the good words which these good men have spoken And while I have been looking on and listening, the meeting has struck me as being like our own councils; you are all going in one path, all in so good order, and all so very attentive. I shall try to say a little to you. I agree with all my heart in what that good brother has said who has just spoken. I will not talk long, for we poor Indians have a rule never to speak very long. (A laugh.) While in the woods of Canada, I have seen with my own eyes some of those little books which you make in this great city (applause,) and I myself am greatly blessed with some of the little books which I received from this place. They have done my heart good when I looked upon them; but how do I rejoice when I see the people who make these good books and send them to the wilds of America. (Cheers.) My brothers and sisters: the poor Indians of the Chippawa nation are very poor indeed as to the knowledge and enjoyment of that Religion and gospel which has done your nation so much good. The Indians, of whom I form a part, are ignorant of the true and living God; that is, those of them who have not heard of the Religion of Jesus Christ. Before we heard from the good missionaries the words of Jesus, we were very little, poor, and needy. —Our eyes were blind, and we could not see. There appeared to be a great wall between us; so that, while you had the very light shining upon you on one side, we were all in darkness at the other. —And while in this darkness we worshipped things which did us no good—sometimes the sun, sometimes the moon, and sometimes the Great Spirit that is thought to live in the great falls—for we believed that every particular thing was in the charge of particular spirits—as that there was a spirit for the deer, and another for the fish; and we offered up prayers and sacrifices to them as our necessities required. But in all this crooked way of living, we had no peace to cheer us upon our way; no knowledge of heaven or hell. We thought we had souls, but that they all went to the westward; and we continued in this state till seven or eight years ago, when some good missionaries came to us with the Bible in one hand, and some of these little tracts in the other. (Applause.) They told us of the Great Spirit, and of that Christ who hath died for poor Indians, as all other nations, and that if we would turn our hearts to him, he would have mercy upon us. We did so, and found their words to be true. Since then we have been happy; we feel a desire to read and learn the Gospel in our hearts, and feel all the blessings which the missionaries promised to us. We therefore lost no time in calling upon the missionaries to send us teachers for our schools, and to show our children how to read the good book and these little tracts. The missionaries answered to our call, and we have now 15 schools in different parts of Upper Canada, and there are no less than 450 Indian children attending them, learning the English language. Of these 200 can read the Word of God and understand it. (Applause.) I am happy to say that God owns your labours, and blesses the Missionary and Tract Societies. I will now tell you of the goodness of God in making some conversions, to my own knowledge. There was a son of a chief who resided with us, and whose name was Chicmaw, which being translated, means, 'Big-Canoe.' His father lived at the back of the lakes upon the Huron, and was a heathen. Big-Canoe became a convert, and about two years ago accompanied me on a journey to the part of the country where his people dwelt. We saw his father and conversed with him, and he said, 'I accept your words and will pray to the Great Spirit.' Having stayed a day and a half, I left the settlement, but Big-Canoe remained to complete the conversion of his father. In two months afterwards I saw him again and asked how he had succeeded with his people, and he said they had been all turned to the Great Spirit, and were all worshipping him in their hearts. That he had been allowed no rest, so desirous were the people of being taught; but he told them he himself knew little more than his A B C. They wished him to tell them that, but he had no book. At last he thought of going into the woods and taking the birch-bark, which is perfectly white; he wrote the letters of the alphabet upon it with a piece of burned stick, and thus taught the people. (Cheers) I will state only one case more. In coming to this country, I passed through a white settlement on my way to New-York; the people were very bad and wicked. I overheard two men swearing violently; I went up to one of them and put a little tract of this Society's, called 'the Swearer's Prayer,' into his hands, and then went away. In a few days afterwards I heard from the clergyman of the place, that these men had been converted to God. (Cheers.) I will only say, in conclusion, that we are yet too ignorant to read and understand your books, but that the pictures which they contain attract the attention of the children, and thus lead their minds to the knowledge of heavenly things. This is all I have to say to you." (Applause.)

From the Sabbath School Instructor.

PAPA'S LETTER.

I saw a little girl, a few days ago, whose name was Helen. She was a great way off from home, and had not seen her father for a great while. But she loved her father very much, and used to talk about him a great deal. And her father loved *her*, and thought of her, so much, that he wrote her a great many pleasant things, and how much he loved her, and how he wanted her to behave, so that he might always love her. And you never saw any body so pleased as little Helen was, with this letter. The moment I went into the house, she began to tell about her letter, and about what was in it, and how good, her dear father was to write it. Then she would run to get it, and show it to all in the room, and read it over and over again. And all the time she was telling about her *good* letter, and her *dear* father. And she thought she should always love him, and try to do just as he told her to do, because he had been so good to her.

My dear children, you are all a great way off from home—for there is no home worth speaking of but heaven. And you all have a very good and kind Father in heaven, who loves you, and has done a great many things for you, to make you happy. And to show that he loves you, he has written you a letter, a good long letter, and a much better one than little Helen's Pa wrote to her. It is full of pleasant things about your Father, and about your house, and about how you must behave if you want your Father to take you home and to love you always. Do you ask what I mean? I mean the Bible—that good book that you learn so much about at home. Yes, the Bible is a letter from your Father in heaven to you; and it is the best letter that ever was written. Now, will you think of this, when you are reading the Bible, and getting your lesson for the Sabbath School? And will you love the Bible as Helen did her letter, and be thankful to your Father for writing it, as she was, and try, as she thought *she* should, to do every thing to please him, that when it is time for you to go home, he may be pleased with *you*?

M.

PUNISHMENT BY DEATH.

This subject has very properly been considered as demanding the interference of our Legislature. At the session which commenced last winter, a Committee of five members of the House of Representatives, viz.—Messrs. Sullivan, Rantoul, Kendall, Holden, and Davis, were appointed to consider and report on the subject at the then next session. We have been politely presented with a copy of this Report made to the House, June 9. It is replete with good sense and sound reasoning, and we hope it will have the tendency which it contemplates, a thorough reform in the laws. On the last Saturday, this Report was referred to a special committee. Its concluding results are thus expressed:—

If in the opinion of this community, death in execution of the sentence of the law, is in any case necessary, this demand for justice would be better satisfied, it is believed, and something might be added to its terrors, *by making it less defined, and by setting it apart from the public gaze.*—Might it not be done in private; in the presence of peace officers, magistrates, and a competent number of citizens drawn from the jury boxes of the county, though without the compulsion to be present against their will! And when this solemn, and awful act is done, might not the execution of the sentence of the law be declared, in some mode, which might be seen, or heard, over a far wider space than any multitude would cover?

The result, then, to which the committee have come, and which they respectfully submit to the Honorable House, is this,

First.—That the punishment of death is required by no law, natural or divine, nor by any wise policy, for any crime, in relation to *property merely*, where human life has not been destroyed; consequently that highway robbery, burglary, and arson, where life is not, in fact sacrificed, ought not to be so punished.

Secondly.—That rape ought to be punished by solitary confinement for life, so that the criminal will be no more seen or heard of.

Thirdly.—That murder may be punished as secondly above, and without any possibility of escape, pardon or mitigation; but that if the public sentiment still demands death, it should be in private, and in the manner already stated.—*Boston (Mass.) Rec.*

VOLTAIRE.—An English Gentleman being in Paris, when a subscription was circulating to erect a *monument* to Voltaire, stopped the measure, by proposing the following *pungent* inscription.

Behold VOLTAIRE! deserving of a Stone,
Who in Poetry was great,
In History little,
Still less in Philosophy, and
In Religion,
Nothing at all.
His wit was acute,
His judgment precipitate,
His dishonesty extreme.
Loose Women smiled upon him,
The half-learned applauded him:
And the profane patronized him:
Though he spared neither God nor Man,
A Junto of Atheists,
Who call themselves Philosophers,
Scraped some money together,
And raised this stone to his memory.

FOR 1831.

NEW SPRING AND SUMMER GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

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In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831. 40-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic: for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April ,4 1831. 40-tf.

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